THE PRINCESS OF WALES SARASWATĪ-BHAVANA TEXTS

No. 37.

THE UPANIDĀNA-SŪTRA

OR

SĀMAGĀNĀM CHANDAḤ

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BENARES.

1931

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EDITED BY

GOPĪNĀTHA KAVIRĀJA

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Benares City.

1931

उपनिदानसूत्रम्

अथवा

सामगानां छन्दः

THE

UPANIDĀNA-SŪTRA

OR

SĀMAGĀNĀM CHANDAḤ

EDITED WITH INTRODUCTION ETC,

By

MANGAL DEVA SHASTRI

M. A., D. PHIL. (OXON.)

Librarian

Government Sanskrit Library

Sarasvatī Bhavana, Benares.

1931.

INTRODUCTION

I. HOW I CAME TO EDIT THE WORK.

It was in the beginning of 1930 that I, for the first time, examined in detail a MS. (hereafter called B[1]) of the Upanidāna-sūtra in the Government Sanskrit Library, Benares. The examination revealed that it contained a work which was of considerable importance for the Vedic metre in general and especially for the metres of the Sāma-veda. I at once made up my mind to bring out a critical edition of the work. But the paucity of the manuscript material seemed to offer a great difficulty. Up to that time there was no indication that there was any other MS. of the same work in our Library. None of our Manuscript Catalogues mentioned any other MS. of this name. A reference to the catalogues of other manuscript libraries proved equally discouraging, as I did not come across this name anywhere in those catalogues. Under these circumstances I most reluctantly gave up the idea of its edition for the time being. Only one MS. did not appear to be enough for the purpose of its critical edition.

Fortunately only a few days after, I happened to read through the Yajuḥ-sarvānukramaṇī with the commentary of Deva Yājñika. In this commentary I noticed a great many Sūtras on metre quoted from a work called Chandogapariśiṣṭa. On examination, to my great but at the same time pleasant surprise, I found that the Sūtras were quotations from our Upanidāna-sūtra which was called here Chandogapariśiṣṭa. It led me to re-examine the alove-mentioned sources with a

view to find out whether they referred to any MS. of the work by the name Chandogapariśiṣṭa or by any other name which had any connection with it through sense or sound. The result of this re-examination was very encouraging. I found the work mentioned in several manuscript catalogues under different names such as छन्दः, सामगानां छन्दः, छन्दःपरिशिष्ट. The details in this respect will be found below.

The fact that this work is, a few times, mentioned in the "Annual Catalogues of Sanskrit MSS. Existing in Oudh" (see III. 6 and XIII. 28) led me to guess that there might be at least one more MS. of the work in our Library also. I began to examine our catalogues, along with the bundles of MSS., most patiently. After a most careful search, of bundles after bundles, lasting for many days, one fine morning, to my great pleasure, I came across one MS. (called hereafter B^2) of a work called Chandaḥ which on examination turned out to be identical with the Upanidāna-sūtra. Having thus secured two MSS. of the work I at once set myself to the preparation of its critical edition.

II. THE MS. MATERIAL.

This edition is based on the above-mentioned two manuscripts (B^1 and B^2) belonging to the Government Sanskrit Library, Benares. It is worth while to describe them here in detail.

B^1.—The first MS., called B^1 by myself, begins on folio 1^b and ends on fol. 8^b. There are on an average 10 lines in a page and 21 letters in a line. The size of the fols. is 7·7″ × 4·1″ inches.

It begins thus:—(*sic*) ॐ नम सांमवेदाय नमः । अथात-

श्छंदसां विचयं व्याख्यास्यामो । गायत्र्युष्णिगनुष्टुब् बृहती पंक्तिस्त्रि-ष्टुब्जगतीति सप्तार्षाण्येकाक्षरपदादीनि चतुरक्षराधिकानि प्रतिछंदसं गायत्र्यादीनाम्......

It ends thus :—(*sic*) यथा छंदोभिराछंना देवान्मत्स्यानिवोदके नह्यपश्यत्पुरा मृत्युरमृतत्वं गतो गताः । छंदोविदेव विस्तु धर्मतस्तद्गुणाश्रितः । छंद । सामेति सालोक्यममृतत्वं च गछतीत्याह गार्ग्यो गार्ग्यः ॥ ८ ॥ इति उपनिदानं समाप्तं ॥ श्री संवत १६७५ वर्षे आश्वनवुदे २ गुरे त्र० शीवदाससुत त्र० मांझां (? or डां) णल्यखितं यदि शुद्धं शु.

On the title-page is written probably by a later hand: (*sic*)

उपनिदान ८ पत्राणि ८
तत्र० केशवजीसूत् रतनजीनी पोथी सही ॥
गीरधरजी प्रभुजी पाठनार्थं ॥
त्रा० (name illegible) ने भाग आवा

Another hand, probably of our own Library, has written on the same page : ७० उपनिदानसूत्रम्

After the colophon, given above, a later hand has written one line which is not quite distinct. It mentions त्रिपाठि केशव and संवत् १६९३ (?).

The whole work is divided into eight sections or chapters. The ending of the chapters is indicated only by the number, in figure, of the particular chapter; for example, the end of the first chapter is shown only by the number ॥ १ ॥ painted red. The end of chapter VIII is indicated similarly by ॥ ८ ॥ after इत्याह गार्ग्यो गार्ग्यः (see the ending of the MS. given above).

The text of the Sūtras, as is evident from a few lines of the beginning given above, is given continuously with *sandhi* and without any break. Nor are they numbered in any way. Even the four

stanzas at the end are not numbered, though every half-stanza is followed either by one or two strokes like । or ॥.

पृष्ठमात्रा is often used in the MS.

B².—The second MS., colled B² by myself, begins on fol. 1ᵇ and ends on fol. 7ᵇ. There are on an average 10 lines in a page and 25 letters in a line. The size of the fols. is 8· 4″ × 4· 2″ inches.

It begins thus:--(*sic*) ओन्नमः सामवेदाय नमः ॥ श्री गणेशाय नमः ॥ओम्॥ अथातश्छंदसां विचयं व्याख्यास्यामो' गायत्र्युष्णिगनुष्टुब् बृहती पङ्क्तिस्त्रिष्टुब्जगतीति सप्तार्षाण्ये'काक्षरपदादीनि चतुरक्षराधिकानि प्रतिछंदसं' गायत्र्यादीनामुत्कृतिरवसानं' छंदसामार्षं' लौकिकं' च'......

It ends thus:—(*sic*) यथा छंदोभिराछंनां' देवान्मत्स्यानिवोदके ॥ नह्याऽपश्यत्पुरा मृत्यु'रमृतत्वं' ततो गताः ॥ ३ ॥ छंदोविदेव विप्रस्तु' धर्मतस्तद्गुणाऽश्रितः ॥ छंदसामेति सालोक्य'ममृतत्वं च गछतीत्याह भगवान् गार्ग्यो गार्ग्यः ॥ १० ॥ ४ ॥

इति छंदः समाप्तः ॥ संवत् १७१४ वर्षे भ्राद्रवदि १० लिखितं व्या० जनासुतव्या० खोखलासुत व्या० गोकलसुत व्या० गदाधरेण लिखितं ॥ श्रीरस्तु ॥ कल्याणमस्तु ॥परोपकारार्थं च ॥ श्री ॥

This MS. wholly agrees with B¹ in its division of the chapters and in the manner of indicating their ending, with the only exception that the ending of chapter VIII is shown here by ॥ ८ ॥ just before, and not after, the last four stanzas. The significance of ॥ १० ॥ after गार्ग्यो गार्ग्यः, as shown above, is not quite clear.

Like B¹ it also gives the text of the Sūtras continuously and does not number them. But the MS. differs from B¹ in this respect that the scribe, or more likely a later reader, of the MS. made an attempt to divide the text of the Sūtras by strokes like । written

above the lines, as will be evident from the beginning and ending given already. The division of the text of the Sūtras shown by such strokes in the MS. does not always coincide with that adopted by myself in the printed text, and to my mind is, in many cases, quite arbitrary. A few examples will make this clear; e. g., the Sūtras 4 and 5 given on page 1 of the printed text are shown as only one Sūtra in this MS. So is the case with Sūtras 7 and 8 (page 1) of the printed text. The first two Sūtras given on page 2 of my text are similarly shown as forming only one Sūtra in the MS. This is enough to show the arbitrary nature of this division of B^2.

Both B^1 and B^2 write the real *anusvāra* (as in छन्दांसि) as ϛ˙ and ɩ˙ respectivly *after* the preceding syllable.

L=LAHORE MS.

Through the courtesy of my friend Prof. Kailash Nath Bhatnagar, of the Sanatana Dharma College, Lahore, I had the advantage of collating a few folios (i. e., fols. 1, 3, 5) of a photo-copy, in his possession, of a third MS. also, which is referred to in the footnotes by L. He happened to visit Benares in July 1930 and brought these 3 folios with himself in order to show them to me, for which I am grateful to him. I regret I do not remember any details regarding the original MS. of the photo-copy. But it would appear from the foot-notes that the MS. generally agrees with our own MSS.

III. METHOD FOLLOWED IN THE PRESENT EDITION.

As already hinted, the division of the Sūtras, as

given in this edition is not based on any traditional evidence. Though I have derived some help (by way of hints) in this respect from B², I have really depended in this respect on my own judgement. In arriving at my conclusions, of course, I took some help from a comparative study of such works as the Ṛgveda-prātiśākhya, Piṅgala-sūtra and the Yajuḥ-sarvānukramaṇī. Under these circumstances, there is some likelihood of my division of the Sūtras being incorrect in some cases. It is mainly owing to this likelihood that I have refrained from numbering the Sūtras.

As pointed out above, the MSS. show the ending of the chapters only by means of their numbers. Here also I have departed from the traditional evidence in so far that, instead of the mere numbers, I have added colophons, e. g. इति प्रथमोऽध्यायः, at the end of each chapter. The word Adhyāya, assigned to these chapters, is also mine and has no traditional basis, as far as my information goes. The stanza

ब्राह्मणात्ताण्डिनश्चैव पिङ्गलाच्च महात्मनः ।
निदानादुक्थशास्त्राच्च छन्दसां ज्ञानमुद्धृतम् ॥

on page 23 as well as the fact that the work is divided into eight chapters led me to use the word Adhyāya for them on the analogy of the Piṅgala-sūtra, which also consists of eight Adhyāyas. As regards the last four stanzas, I have excluded them, on the evidence of B², from chapter VIII. They are clearly of a sort of an appendix.

References for the Vedic quotations given in the work have been shown in the foot-notes. Besides,

I have also given references to some parallel passages in other works on metre.

IV. NAME AND NATURE OF THE WORK.

As already indicated, the work is named differently in different Manuscript Catalogues. For example, in the "Second Report of Operations in Search of Sanskrit MSS. in the Bombay Circle" by P. Peterson the same work (called Upanidānam in the colophon) is described on p. 113 (see also p. 185), under the name छन्दोविचय; and on p. 180 it is called सामगानां छन्दः; cf. also p. 383 of Aufrecht's Catalogue of the Oxford MSS., 1864. On p. 28 of the "Catalogue of Sanskrit MSS. Existing in Oudh", XIII, it is simply called छन्दः. On pages 38 and 257 of Stein's Catalogue of Jammu MSS, the work is called छन्दःपरिशिष्ट. For other references and details in this respect see Catalogus Catalogorum, Parts I and II. Besides, it has already been pointed out that the commentary of Deva Yājñika on the Yajuḥ-sarvānukramaṇī refers to the same work by the name छन्दोगपरिशिष्ट several times, see pp. 7, 327. Even our MSS. name it differently.

It being so, it was a question as to which name should be given to the work in this edition. Any of the above-mentioned names apparently would have done equally. But I prefer to adopt the present name, firstly, because it is more significant than the others inasmuch it readily signifies the nature of the work that it is, like the Nidāna-sūtra, connected with the Sāmaveda. It also shows the dependence of this work on the Nidāna--sūtra, which is clearly stated in the stanza : ब्राह्मणात्ताण्डिनश्चैव etc. quoted above. Moreover, the

MS. B[1] which calls it Upanidāna is the oldest, as far as I know, of all the dated MSS. of the work.

Though B[1] calls it merely Upanidāna, I have named it Upanidāna-sūtra because it is really in the Sūtra style.

As regards the nature of the work, it is obviously of the same type as the Anukramaṇī literature of the other Vedas. Like the Ṛgvedic Chandonukramaṇī of S'aunaka, it also aims at giving an Anukramaṇī of the metres of the Sāmaveda-saṁhitā, with the only difference that like the Sarvānukramaṇīs of Kātyāyana it also gives, in the first three chapters, a general outline of the Vedic metres and that chapter VIII is also of a general character.

V. CONTENTS AND SCOPE OF THE WORK.

As already stated, the first three chapters of the Upanidāna- sūtra are of a general character. The first chapter gives the names of the seven Ārṣa metres, describes their nature and details their varieties.

The second chapter deals with the defective and Aticchandas metres, and describes the method of determining the real nature of doubtful metres and other allied matter.

The third chapter deals with the Daiva, Āsura and Prājāpatya metres on the one hand, and those of Yajuḥ, Sāman and Ṛg on the other.

Chapters IV to VII form the nucleus of the book and deal with the metres of the Sāmaveda--saṁhitā in detail as follows :—

Chapters IV and V* give the Anukramaṇī of the

* There is one doubtful point on p. 12, line 1. While the whole chapter deals with metres of the stanzas occurring in the

metres of the Pūrvārcika. Chapter VI gives that of the Āraṇya-kāṇḍa † and the Mahānāmnyārcika ‡.

Chapter VII deals with the metres of the Uttarārcika. It must be pointed out here that the method of treatment adopted in this chapter is rather different from that followed in the preceding chapters. While the preceding chapters give metres of the stanzas of the Pūrvārcika etc. exhaustively in detail, this chapter deals only with exceptional cases; cp. in this connection, तृचचं पूर्वास्वेवत्तूत्तराः प्रत्येतव्याः सर्वत्रान्यत्र ग्रहणात् (p. 17, lines 2–3′). By the way, it also points out the cases of Vikāras (? = irregular metres).

Chapter VIII deals with the colours and deities of the various metres. This is followed by four stanzas describing the sources of the work and eulogizing the science of metre.

VI. THE DATE AND AUTHORSHIP OF THE WORK.

It is very difficult to assign even a general date to the composition of the Upanidāna-sūtra. The fact that the work is of the same nature as the Anukramaṇīs of the other Vedas, and is written in the Sūtra style, the tone of its concluding stanzas as well as of the first Sūtra, all this indicates that it must belong to a considerable antiquity. But in spite of all this, it is

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Pūrvārcika, it is not clear why the stanza आदित्यैरिन्द्रः सगणः (उ०४।१।२३।३) is quoted here. In the printed texts of the Sāmaveda it occurs only in the Uttarārcika.

† Cp. Sāmaveda-saṃhitā with the Comm. of Sâyana (Bib. Ind.), Vol. II, pp. 243–365.

‡ Cp. Sāyana's Comm. on the Sāmaveda (Bib. Ind.), Vol. II, pp. 366—386.

strange that the work does not seem to have been referred to by any very old author. Even Sāyaṇa does not refer to it, though he points out metres of stanzas in his Sāmaveda-bhāṣya*.

The only work where, so far, I have found the work referred to, and that too very extensively, is the commentary of Deva Yājñika on the Yajuḥ-sarvānukramaṇī. Unfortunately we do not definitely know the date of even Deva Yājñika. There is no doubt that Deva Yājñika lived after Sāyaṇa. He quotes Mādhavācārya many times in his commentary on the Yajuḥ-sarvānukramaṇī as well as in that on the Kātyāyana-śrauta-sūtra. A comparison of these references shows clearly that this Mādhavācārya is identical with Sāyaṇa. For instance, the references to Mādhavācārya on pp. 510 and 733 of Weber's edition (Berlin, 1859) of the Kātyāyana-śrauta-sūtra can be verified respectively from pp. 217 and 337 of Weber's edition (Berlin, 1859) of the S'atapatha-brāhmaṇa.

It is thus clear that Deva Yājñika is later than Sāyaṇa.

As regards the lower limit we can fix it from a MS. of his commentary on the Yajuḥ-sarvānukramaṇī existing in the Govt. Sanskrit Library, Benares. The MS. belongs to the recently acquired Mahīdāsa (? = Mahīdhara) Collection. It was transcribed at Kāśī in Saṁvat 1619 and was purchased by Mahīdāsa in Saṁvat 1631 † .

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* I have not so far compared the metres as given by Sāyaṇa with the metres as given in this work, and so cannot say whether he is, in any way, even indebted to this work.

† For another MS. of the same work, dated Saṁvat 1602, see p. 194 of the Catalogue of the Poona MSS., 1916.

Deva Yājñika must have lived at least about 50 years before this. It is likely therefore that the Upanidāna-sūtra which is quoted as an *authority* by Deva Yājñika existed even before Sāyaṇa. If so, the question still remains why Sāyaṇa did not utilize it. *

As regards the authorship, really we do not know any thing. It is not clear whether the concluding words : इत्याह भगवान् गार्ग्यो गार्ग्यः have reference only to the last few stanzas or to the whole work. In the latter case it can only mean that the work was composed by one belonging to the school of Gārgya; because Gārgya† himself who is older than Yāska cannot have composed this work which, on its own admission, is partly derived from Piṅgala who is later than Yāska.

VIII. CONCLUSION.

In conclusion, it is my pleasant duty to express my thanks to the learned editor of the Princess of Wales Sarasvatī-Bhavana Texts for the inclusion of this work in that series, and to my friend Pandita Nārāyaṇa S'āstrī Khiste, Sahityāchārya, Assistant Librarian, Govt. Sanskrit Library, Benares, for his ready cooperation in the search of the MSS. of the work.

Sarasvati Bhavana,
Benares.
May 5. 1931.

M. D. SHASTRI.

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* I have not yet examined the question as to which of the S'ākhās of the Sāmaveda the Upanidāna-sūtra belongs to. The determination of this question may explain why Sāyaṇa, if he is posterior to the work, does not refer to it.

† Cp. Indische Studien, Vol. VIII. p. 93.

उपनिदानसूत्रस्य विषयानुक्रमणी

चतुर्थोऽध्यायः

पञ्चमोऽध्यायः

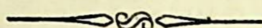
षष्ठोऽध्यायः

सप्तमोऽध्यायः

अष्टमोऽध्यायः

ABBREVIATIONS

पू० = पूर्वार्चिक of the Sāmaveda-saṁhitā
आ० = आरण्यकाण्ड ,, ,, ,,
महानाम्न्यः = महानाम्न्यार्चिक ,, ,, ,,
उ० = उत्तरार्चिक of the same Saṁhitā



AUTHORITIES MENTIONED IN THE UPANIDĀNA-SŪTRA

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CORRECTIONS.

(With the exception of a few corrections which are necessitated by misprints, a majority of these are the result of a further critical study of the text.)

Page	Line	Correct reading	Incorrect reading
1	5	बृहती पङ्क्तिस्	बृहतीपङ्क्तिस्
7	16	द्विगुणा	द्विगुणाः
„	17	चतुर्गुणा	चतुर्गुणाः
		(Both B[1] aud B[2] read this word euphonically combined with the following word as चतुर्गुणादितस्.)	
10	5	विराट्छन्दः	विराट् छन्दः
11	8–10	पदपङ्क्तिरग्ने तमद्ये[९]ति । आविर्मर्या[१०] इति पुरउष्णिक् । द्विपदा भवन्ति ।	पदपङ्क्तिः । to भवन्ति ।
12	10	इन्द्रा[१९]येति[२०]	इन्द्राये[१९]ति[२०]
„	20	(१६) पू०	(१६)
„	22	B[1]. पू० ५।२।२।८	B[1].
13	18	(४) पू०	(४)
„	22	(१२) पू०	(१२)
„	23	(१५) पू०	(१५)
14	11	इन्द्र ज्येष्ठमि[१५]ति । (i. e., read this as a separate Sūtra.)	इन्द्र ज्येष्ठमि[१५]ति
15	4	त्रिष्टुब्वा[३] वृत्तितः	त्रिष्टुबा[३]वृत्तितः
„	19-23	add 'Cp.' before महानाम्न्यः in all the references.	

Page	Line	Correct reading	Incorrect reading
16	5	पुरीषपदानि[१]	पुरीषपदानि
,,	7	सर्व-[२]	सर्व-[१]
,,	10	(१) Cp. महानाम्न्यः[१०]. (२) सर्वे B[1].	(१) सर्वे B[1].
17	2–3	तृचर्चे to ग्रहणात् should be read as one Sūtra.	
,,	4	विशोविश	विशो विश
,,	7	मत्स्यपायि ते मह[६] इति should be read as a separate Sūtra.	
18	21	(१७)	(३७)
19	9	वा[६] वृत्तितः	वा[६]वृत्तितः
20	2-4	सिद्धा विष्टारपङ्क्त्यश्च। अन्त्या[१] स्वराट्। एकेषां ज्योतिष्मती जगती।	सिद्धा to जगती
23	17	इत्याह[३]	इत्याह
,,	18	समाप्तम्[४]	समाप्तम्[३]
,,	20	(३) B[2] adds भगवान्. (४) इति छन्दः	(३) इति छन्दः



उपनिदानसूत्रम् ।

ओं नमः ।

सामवेदाय नमः ।

अथातश्छन्दसां विचयं व्याख्यास्यामः ।

गायत्र्युष्णिगनुष्टुब्बृहतीपङ्क्तिस्त्रिष्टुब्जगतीति सप्तार्षाणि ।

एकाक्षरपदादीनि चतुरक्षराधिकानि प्रतिच्छन्दसम् ।

गायत्र्यादीनामुत्कृतिरवसानम् ।

छन्दसामार्षं लौकिकं च ।

चतुर्विंशत्यक्षरा गायत्री ।

चतुःशतमुत्कृतिः ।

चतुष्पाच्चेद् गायत्री षडक्षरैः ।

त्रिपात्पादनिचृत्संज्ञिका*[1] सप्ताक्षरैः ।

अष्टसप्तषड्भिः प्रतिष्ठा ।

षट् सप्ताष्टौ च वर्द्धमाना ।

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(१)-संज्ञका-B²L, -सांज्ञका B¹.

त्रयोऽष्टकाः स्वभावस्तु ।
उष्णिगष्टाक्षरौ द्वादशश्च ।
स चेन्मध्ये ककुब् भवति ।
स पुरस्तात्पुरउष्णिक् ।
स एवोपरिष्टात्परउष्णिक् ।
चतुष्पाच्चेत्सप्ताक्षरैः ।
अनुष्टुप् चत्वारोऽष्टकाः ।
त्रिपदाप्यष्टाक्षरो द्वादशौ च ।
तां ज्योतिष्मतीमिति पञ्चालाः ।
बृहती त्रयोऽष्टाक्षरा द्वादशश्च ।
स चेत्तृतीयः पथ्या भवति ।
सिद्धेत्यपरे ।
द्वितीयेन*[1] न्यङ्कुसारिणी ।
स्कन्धोग्रीवी वा ।
उरोबृहती यास्कः ।
प्रथमकल्पेनोपरिष्टाद्बृहती ।
विपरीता पुरस्ताद्बृहती ।
अथापि दशाक्षरावष्टाक्षरौ च ।

(१) द्वितीयेनं B¹ B² L.

नवकैर्वा चतुर्भिः ।

द्वादशाक्षरास्त्रयः सतोबृहती ।

महाबृहतीत्येके ।

अष्टाक्षरैकादशद्वादशानां पादग्रहणे गायत्रत्रैष्टुभजागता इति पादसंज्ञाः[1] ।

त्रयस्त्रैष्टुभा विराट्छन्दः ।

दशाक्षरनियतैर्वा चतुर्भिः ।

त्रिभिर्वा ।

जागतगायत्राभ्यां च विराडेव ।

सैव विष्टारपङ्क्तिः ।

द्विपदा ताण्डिनः ।

क्रमेण जागतौ गायत्रौ च प्रस्तारपङ्क्तिः ।

विपरीतास्तारा ।

जागतौ चेन्मध्ये विष्टारपङ्क्तिः ।

आद्यान्त्ययोस्तयोः संस्तारा ।

सतःपङ्क्तिर्विमिश्रपादा ।

सैव च सिद्धा ।

विष्टारपङ्क्तिस्ताण्डिनः ।

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(१)-संज्ञा B[1].

पञ्चकैश्चतुर्भिरक्षरपङ्क्तिः ।

क्वचिद् द्वाभ्यां वा ।

पदपङ्क्तिस्त्रिभिश्चतुष्कषट्काभ्याम् ।

गायत्रैः पञ्चभिः पथ्या ।

ताभ्यां त्रिष्टुब्जगत्यौ चतुष्पदे ।

षट्पदापि जगती ।

गायत्रैरेव पञ्चपदामपि त्रिष्टुभमिच्छन्ति ।

चतुर्भिर्गायत्रैर्जागतेन च तथा जगती ।

त्रिभिर्गायत्रैर्जागताभ्यां च ।

गायत्रश्चेदेकस्त्रिष्टुब्जगत्योरनुष्टुभि चादिमध्यावसानगतः पुरस्तान्मध्यउपरिष्टाज्ज्योतिष्मत्यो ज्योतिष्मत्यः ।

इति प्रथमोऽध्यायः ।



सर्वं[1] च्छन्दःस्वेकेन पञ्चाक्षरेण शङ्कुमती भवति ।

अथैकाक्षरहीना निचृत् ।

एकाधिका भुरिक् ।

द्व्यूना विराट् ।

द्व्यधिका स्वराट् ।

अल्पीयो[2]मध्या त्रिपात् पिपीलिकमध्या ।

भूयोमध्या यवमध्येति ।

यवाभ्यां यकारवकारविकर्षेण न्यूनानि च्छन्दांसि पूरयेत् ।

नांशब्देन च नदंववर्जम् ।

पदप्रकृत्या च ।

त्व[3]शब्दे न्यूनत्वे तुशब्दः[4] पूरणः[5] ।

एकद्वित्रिचतुःपञ्चपदानि च्छन्दांसि भवन्ति ।

भूयो वा ।

अथातिच्छन्दांसि भवन्ति ।

अतिजगती शक्वर्यतिशक्वर्यष्टिरत्यष्टिधृ तिर-

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(१) सर्वं B¹. (२) अल्पीय- B¹. (३) तु- B² L.
(४) -शब्द- B² L. (५) पूरणम् B² L.

तिधृतिः कृतिः प्रकृतिराकृतिर्विकृतिः संकृतिरभिकृति-रुत्कृतिरिति ।

पञ्चादौ चोक्तात्युक्तमध्ये प्रतिष्ठा सुप्रतिष्ठेत्य-निर्दिष्टानि[१] ।

सांशयिकानां छन्दसां द्विपदाया ऊर्ध्वं च-तुर्भागः पादसंज्ञा ।

देवतादितो वृत्तितः ।

स्थानानि[२] ।

पादैर्वा छन्दः ।

अथ द्विपदा ।

अष्टाक्षराभ्यां गायत्री ।

नवाक्षराभ्यां सा स्वराट् ।

दशाक्षराभ्यां विराट्छन्दः ।

एकादशाक्षराभ्यां त्रिष्टुप् ।

द्वादशाक्षराभ्यां जगती ।

एतैरेवैकपदा व्याख्याता ।

बृहतीनां तु दशाक्षराभ्यामष्टाक्षराभ्यां च वि-चारा पङ्क्तिवत्पङ्क्तिवत् ।

इति द्वितीयोऽध्यायः ॥

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(१) Cp. Indische Studien, VIII, pp. 113, 283, and Ṣaḍguru-śiṣya's Vedārthadīpikā (ed. by Macdonell) p. 76. (२) Cp. Nidāna-sūtra I, 6.

देवासुरप्रजापतीनां यजुःसामर्चि[1]
च्छन्दांसि भवन्ति ।

दैव्येकाक्षरा गायत्री ।

पञ्चदशासुराणम् ।

प्रजापतेरष्टौ ।

षड् द्वादशाष्टादश चेतरेषां क्रमशः ।

अथ प्रतिच्छन्दोऽक्षरविवृद्धिः ।

देवयजुषोरेकैकेन ।

तथा हानिरसुराणाम् ।

प्रजापतेश्चतुर्भिर्विवृद्धिः ।

द्वाभ्यां साम्नाम् ।

ऋचां त्रिभिः ।

ताविमौ द्वौ त्रिवर्गौ छन्दसाम् ।

आद्यस्य तु त्रयं त्रयं समेत्यार्ष्यः ।

परस्य ब्राह्म्यः ।

ऋचां च द्विगुणाः ।

यजुषां च चतुर्गुणाः ।

आदितस्त्रितययुक्ता ऋग्यजुषां च सनाम्न्यौ[2] ।

प्राजापत्या च षोडशभिः षोडशभिः ।

इति तृतीयोऽध्यायः ॥

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(१) यजुःसामर्चां च Deva Yājñika's Comm. on S'ukla-yajuḥ-sarvānukramaṇī (ed. Benares) p. 4.

(२) सनाम्नौ B^1.

अथ निर्देशो भवति ।

अग्न आ याहि वीतय[1] इति गायत्रं तिस्रो दशत्यः ।

त्वमग्ने यज्ञानामि[2]ति पिपीलिकमध्या शङ्कुमती गायत्री ।

प्रेष्ठं वो[3]ऽग्निं व[4] इति विराड्गायत्री ।

यज्ञायज्ञे[5]ति बृहत्यस्तिस्रः ।

आ जुहोते[6]ति त्रिष्टुभो[7] द्वे ।

चित्र[8] इमं स्तोममि[9]ति जगत्यौ ।

अग्निं नर[10] इति विराट्छन्दः ।

प्र भूर्जयन्तं[11] प्र होता[12]रएयोरि[13]ति चैकेषाम् ।

अग्न ओजिष्ठमि[14]त्यनुष्टुभो[15] द्वे ।

पुरु त्वे[16]ति परउष्णिक् ।

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(१) पू० १।१।१।१. (२) पू० १।१।१।२.
(३) पू० १।१।१।५. (४) पू० १।१।३।१.
(५) पू० १।१।४।१. (६) पू० १।२।२।१.
(७) त्रिष्टुभौ B². (८) पू० १।२।२।२.
(९) पू० १।२।२।४. (१०) पू० १।२।२।१०.
(११) पू० १।२।३।२. (१२) पू० १।२।३।५.
(१३) पू० १।२।३।७. (१४) पू० १।२।४।१.
(१५) अनुष्टुभौ B². (१६) पू० २।१।१।१.

प्र मंहिष्ठाये[1]ति ककुप् ।

यद् वा[2] इति परउष्णिक् ।

तद् वो गाये[3]ति गायत्रं द्वादश ।

सोमानां[4] गौर्धयती[5]ति विराड्गायत्री ।

उप नो हरिभिः सुतमि[6]ति निचृद्गायत्री ।

पान्तमृ[7]गेकानुष्टुप् ।

इदं ह्यन्वोजसे[8]ति वर्द्धमाना गायत्री ।

त्वावत[9] इति पादनिचृद् गायत्री ।

सदा[10] कदे[11]ति भुरिग्गायत्री ।

इदं विष्णु[12]रेन्द्र पृत्सु[13] निचृद् गायत्री[14] ।

अभि त्वा शूरे[15]ति बृहत्योऽष्टौ ।

अभि वो वीरमन्धस[16] इति पिपीलिकमध्या विराड्बृहती ।

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(१) पू० २।१।२।१. (२) पू० २।१।२।८.
(३) पू० २।१।३।१. (४) पू० २।१।५।५.
(५) पू० २।२।१।५. (६) पू० २।२।१।६.
(७) पू० २।२।२।१. (८) पू० २।२।३।१.
(९) पू० २।२।५।९. (१०) पू० ३।१।१।३.
(११) पू० ३।१।४।६. (१२) पू० ३।१।३।९.
(१३) पू० ३।१।४।९. (१४) सदा to निचृद् गायत्री omitted in B².
(१५) पू० ३।१।५।१. (१६) पू० ३।२।३।३.

योे रा(?+जा)[1] विराड्बृहती ।

वास्तोष्पत[2] इत्येकेषामनुष्टुबा[3]पूरणाद् बृहती भवति ।

असावि देवमि[4]ति त्रैष्टुभं तिस्रो दशत्यः ।

प्र वो मह[5] इति विराट् छन्दः ।

चक्रं यदस्याप्स्वा निषत्तमि[6]ति च ।

यजामह[7] इति वृत्तितो जगती ।

गायन्ती[8]त्यनुष्टुभस्तिस्रः ।

आ नो वयोवयःशयमि[9]ति कूर्म्यनुष्टुप् ।

विश्वाः पृतना[10] इति जगती ।

प्रथमामतिजगतीमिति हि ब्राह्मणम् ।

उभे यदिन्द्र रोदसी[11] इति षट्पदापि जगती ।

इन्द्र सुतेष्वि[12]त्युष्णिहो[13] द्वे ।

पिबा सोममि[14]ति विराट्छन्दः ।

अभ्रातृव्य[15] इति ककुभः ककुभः ।

इति चतुर्थोऽध्यायः ॥



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(१) पू० ३।२।४।१.　(२) पू० ३।२।४।३.
(३)-भा B[2].　(४) पू० ४।१।३।१.
(५) पू० ४।१।४।६.　(६) पू० ४।१।४।९.
(७) पू० ४।१।५।३.　(८) पू० ४।२।१।१.
(९) पू० ४।२।२।२.　(१०) पू० ४।२।४।१.
(११) पू० ४।२।४।१०.　(१२) पू० ४।२।५।१.
(१३) उष्णिहौ B[2].　(१४) पू० ५।१।१।८.
(१५) पू० ५।१।२।१.

अथ पङ्क्तयः ।

स्वादोरित्थे[1]ति पथ्या द्वे ।

अग्निं न[2] स्ववृक्तिभिर्[3] भद्रं नो अपि वातये[4]त्यास्तारपङ्क्ती ।

न तमंह[5] इत्युपरिष्टाद्बृहती ।

परि प्र धन्वे[6]त्यक्षरपङ्क्तयः ।

पर्यू ष्व[7]नु हि त्वे[8]ति पिपीलिकमध्ये अनुष्टुभौ पदपङ्क्तिः ।

अग्ने तमद्ये[9]त्याविर्मर्या[10] इति पुरउष्णिग्द्विपदा भवन्ति ।

विश्वतः[11] सदा[12] याह्य[13]ग्ने त्वन्न[14] उषा अप स्वे[15]मा नु कमि[16]ति विष्टारपङ्क्तयः ।

विराज एकेषाम् ।

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(१) पू० ५।१।३।१. (२) अग्निं नः B¹.
(३) पू० ५।१।४।२. (४) पू० ५।१।४।४.
(५) पू० ।५।१।४।८. (६) पू० ५।१।५।१.
(७) पू० ५।१।५।२. (८) पू० ५।१।५।६.
(९) पू० ५।१।५।८. (१०) पू० ५।१।५।९.
(११) पू० ५।२।१।१. (१२) पू० ५।२।१।६.
(१३) पू० ५।२।१।७. (१४) पू० ५।२।२।२.
(१५) पू० ५।२।२।५. (१६) पू० ५।२।२।६.

इमा नु कमा[1]दित्यैरिन्द्रः सगण[2] इति ज्योतिष्मत्यौ वा त्रिष्टुभौ ।

एष ब्रह्मा य ऋत्विय[3] इत्यचेति[4] विश्वस्य[5] वि स्तुतय[6] इति गायत्री ।

भगो न चित्र[7] इति त्रिपदासुरी गायत्री ।

इन्द्रो विश्वस्ये[8]त्येकपदा गायत्री ।

ब्रह्माण इन्द्रम[9]नव[10]स्ते[11] शं पदमु[12]प प्रक्षेऽ[13]र्चन्ति[14] प्र व इन्द्रा[15] या वाजमू[16]र्जा मित्र[17] इति त्रिष्टुभः ।

शं पदं[18] जगती वा वृत्तितः ।

प्र वं इन्द्राये[19]ति[20] भुरिक्स्वराजौ ।

त्रिकद्रुकेष्वि[21]न्द्र याह्य[22]भि त्यं देवं[23] तव त्यन्नर्य[24]मित्येता अष्टयः ।

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(१) पू० ५।२।२।६. (२) उ० ४।१।२३।३.
(३) पू० ५।२।१।२. (४) पू० ५।२।२।१.
(५) पू० ५।२।२।४. (६) पू० ५।२।२।७.
(७) पू० ५।२।२।३. (८) पू० ५।२।२।१०.
(९) पू० ५।२।१।३. (१०) -व- omitted in B[1].
(११) पू० ५।२।१।४. (१२) पू० ५।२।१।५.
(१३) पू० ५।२।१।८. (१४) पू० ५।२।१।९.
(१५) पू० ५।२।१।२०. (१६) ५।२।२।८.
(१७) पू० ५।२।२।९. (१८) पू० ५।२।१।५.
(१९) पू० ५।२।१।१०; (२०) -ति omitted in B[1].
(२१) पू० ५।२।३।१. (२२) पू० ५।२।३।३.
(२३) पू० ५।२।३।८. (२४) पू० ५।२।३।१०.

अस्तु श्रौषड[1]या रुचा[2]ग्निं होतारमि[3]त्यत्यष्टयः।
अयं सहस्रं[4] तमिन्द्रं[5] प्र वो मह[6] इत्यतिजगती।

उच्चा ते जातमंधस[7] इति गायत्रं चतस्रो दशत्यः।

पुनानः सोम धारये[8]ति बृहती ।

प्र तु द्रवे[9]ति त्रिष्टुभो[10] द्वे ।

पुरोजिती[11]त्यनुष्टुप् ।

आ हर्यताये[12]ति बृहती भवति ।

अभि प्रियाणी[13]ति जगती ।

इन्द्रमच्छेत्यु[14]ष्णिक् ।

पवस्व मधुमत्तम[15] इति ककुप् ।

स सुन्वे[16] एकेषां यवमध्या गायत्री ।

ककुप् प्रगाथशब्दात् ।

य उस्रिया[17] इति विष्टारपङ्क्तिः ।

सतःपङ्क्तिरेकेषामेकेषाम् ।

इति पञ्चमोऽध्यायः ॥

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(१) पू० ५।२।३।५. (२) पू० ५।२।३।७.
(३) पू० ५।२।३।९.
(४) ५।२।३।२. (५) पू० ५।२।३।४.
(६) पू० ५।२।३।६. (७) पू० ५।२।४।१.
(८) पू० ६।१।३।१. (९) पू० ६।१।४।१
(१०) त्रिष्टुभौ B². (११) पू० ६।२।१।१.
(१२) ६।२।१।७. (१३) पू० ६।२।२।१.
(१४) पू० ६।२।३।१. (१५) ६।२।४।१.
(१६) पू० ६।२।४।५. (१७) पू० ६।२।४।८.

अथ रहस्ये छन्दांसि ।

अनिर्दिष्टेषु त्रैष्टुभं सर्वत्र ।

गायत्र्यः ।

यस्येदं[१] स न इन्द्रायै[२]ना विश्वानि[३] त्वमेतदि[४]न्द्र इद्धर्यो[५]रिन्द्र वाजेषु[६] नियत्वान्वा-यो[७]ऽग्निमीडे[८]ऽग्न आयूंषी[९]ति चा[१०]समापनात् ।

अथानुष्टुभो भवन्ति ।

यज्ञायथा[११] मयि वर्च[१२] आ प्रागात्[१३] सहस्रशी-र्षा[१४] इति सप्तर्चः संमील्येषु चोत्तरा ।

अथ बृहती ।

इन्द्र ज्येष्ठमि[१५]ति वसन्त[१६] इति विराड्बृहती ।

त्वमिमा ओषधीरि[१७]ति विराट्छन्दः ।

भ्राजन्ती[१८]ति पङ्क्तिः ।

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(१) आ० १।३. (२) आ०१।७.
(३) आ० १।८. (४) आ० २।१.
(५) आ० २।३. (६) आ० २।४.
(७) आ० २।६. (८) आ० ३।४.
(९) आ० ५।१. (१०) वा-(?)B².
(११) आ० २।७. (१२) आ० ३।१.
(१३) आ० ३।७. (१४) आ० ।४।३.
(१५) आ० १।१. (१६) आ० ४।२.
(१७) आ० ३।३. (१८) आ० ४।१.

अथ जगत्यः ।

अरूरुचत्[1] प्रत्नस्य[2] विश्वे देवा[3] यशो मा[4] ।

मन्ये वामि[5]ति ज्योतिष्मती जगती ।

विश्वे देवा[6]इति त्रिष्टुबा[7]वृत्तितः ।

विभ्राडि[8]त्यंशकैर्जगती ।

इमं वृषणमि[9]ति चैकपदा ।

द्विपदा महानाम्न्यः ।

शविष्ठ वज्रिन्नी[10]शे ही[11]ति च ।

त्रिपदा गायत्र्यः सर्वत्रानादेशे शङ्कुमत्यो भवन्ति ।

आभिष्ट्वमे[12] वा हि शक्रो[13] यो मंहिष्ठ[14] ईशे हि शक्रः[15] पूर्वस्य यत्ते[16] वशी हीति[17] विदा राय[18] इन्द्रं धनस्ये[19]ति विष्टारपङ्क्तयो विराज एकेषाम् ।

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(१) आ० २।२. (२) आ० ३।८.
(३) आ० ३।९. (४) आ० ३।१०.
(५) आ० ४।८. (६) आ० ३।९.
(७) त्रिष्टुबा-B¹. (८) आ० ५।२.
(९) आ० १।६. (१०) Cp. महानाम्न्यः ३.
(११) महानाम्न्यः ६. (१२) महानाम्न्यः २.
(१३) महानाम्न्यः ३. (१४) महानाम्न्यः ५.
(१५) महानाम्न्यः ६. (१६) महानाम्न्यः ८.
(१७) महानाम्न्यः ८. (or ९, cp. Vedic Concordance).
(१८) महानाम्न्यः ४. (१९) महानाम्न्यः ७(?)

स्तोत्रीया ग्रहणाद् वा त्रयोदशपदे पूर्वे चतुर्दशपदोत्तमा ।

विच्छन्दःस्वक्षरपरिमाणाः संकृतिप्रभृत्यूर्ध्वं विज्ञेयाः ।

पुरीषपदानि पञ्च पञ्चाक्षराणि ।

गायत्री पदपङ्क्तिर्वा भवति ।

अनिश्चयो वा छन्दसः शक्करीणां सर्व[1]च्छन्दो महत्वान्महत्वात् ।

इति षष्ठोऽध्यायः ॥



(१) सर्वे B[1].

अथोत्तरासु विकारा भवन्ति ।

तृचर्चे पूर्वास्वेवचूत्तराः प्रत्येतव्याः ।

सर्वत्रान्यत्र ग्रहणात् ।

यथा पान्तं[१] पुरोजिती[२] विशो विश[३] आ त्वा रथमि[४]त्यनुष्टुभां गायत्र्योऽधिष्ठिताः ।

यज्ञायथा[५]श्चान्त्या बृहती तथानुष्टुभौ पूर्वौ ।

मत्स्यपायि ते मह[६] इति प्रत्यस्मा[७] इति[८] चान्त्या ।

विश्वाः पृतना[९] इत्यतिजगती ।

उपरिष्टाद् बृहती ।

अधा[१०] हीन्द्रा[११]मीषां[१२] कङ्काः सुपर्णा[१३] विरक्षो[१४] मर्माणी[१५]त्येतासु च विकाराः ।

बृहतीषु च सर्वासु ।

यथा पुनान[१६]स्त्वामिद्ध्य[१७]भि सोमा[१८] परी-

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(१) उ० १।२।१।१.

(२) उ० १।१।१८।१. (३) उ० ७।२।१२।१.

(४) उ० ९।१।३।१. (५) उ० ६।२।१६।१. यज्ञाया-B¹.

(६) उ० ६।२।२०।१. (७) उ० ६।३।२।१.

(८) इति omitted in B¹. (९) उ० ३।१।१४।१.

(१०) आत्वधा (for अधा) B¹. (११) उ० १।१।२३।१.

(१२) उ० ९।३।५।१. (१३) उ० ९।३।६।१.

(१४) उ० ९।३।७।१. (१५) उ० ९।३।८।१.

(१६) उ० १।१।९।१. (१७) उ० २।१।१२।१.

(१८) उ० २।२।९।१. सो (for सोमा·) B².

तोषि[1] बएमहानि[2]त्येतासु।

दुहान ऊधः[3] स त्वं नश्चित्र[4] तरत्समुद्रं[5] नूनं पुनानो[6] बट् सूर्ये[7]त्येवं षट्पञ्चाशत्।

ककुबुष्णिक्तु चैवन्न सर्वासु ।

यथा पवस्व मधुमत्तमो[8] वयमु त्वामपूर्व्य[9] प्र मंहिष्ठाये[10]त्येवं दशसु ।

स सुन्वायां[11] चेमं मे वरुण श्रुधी हवमि[12]ति पिपीलिकमध्या[13] विराड्गायत्री ।

नदं व ओदतीनामि[14]ति क्षुद्रपदोष्णिक् ।

युञ्जन्ति हरी[15] इत्य[16]नुष्टुप् ।

इन्द्र जुषस्वे[17]ति स्वराडनुष्टुप् ।

प्रत्नं पीयूषं[18] त्वे सोम प्रथमा[19] इत्येतौ[20]

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(१) उ० ५।२।१२।१. (२) उ० ९।१।९।१.
(३) उ० १।१।९।२. (४) उ० २।१।१२।२.
(५) उ० २।२।९।२. (६) उ० ५।२।१२।२.
(७) उ० ९।१।२।२. सूर्यस्ये B¹. (८) उ० १।१।१६।१.
(९) उ० १।१।२२।१. (१०) उ० २।२।१७।१.
(११) Cp. उ० ४।१।१८।१. (१२) उ० ७।३।६।१.
(१३) But cp. Ṛgveda-Prātiśākhya XVI, 27.
(१४) उ० ७।१।९।१. (१५) उ० १।१।२३।३.
(१६) हरीत्य· B². (१७) उ० ३।१।२२।१.
(१८) उ० ७।१।३।१. (१९) उ० ७।१।७।१.
(२०) सोमेत्येतौ B².

तृचौ सतोबृहत्यः।

आ यः पुरं[1] श्रुधी हवं विपिपानस्ये[2]ति त्रिपदा विराजः।

सुमन्मा वस्वी रन्ती सूनरी[3]ति चैकपदा।

तृचविकारश्च[4]।

यत्र बाणा[5] यो नः स्वोऽरण[6] इति पङ्क्ती(? = क्ति)पथ्ये।

यो जागारा[7]ग्निर्जागारे[8]ति त्रिष्टुब्जगत्यौ।

अग्निर्जागारेति त्रिष्टुब् वा[9] वृत्तितः।

इन्द्रस्य बाहू[10] इति स्वराट् त्रिष्टुप्।

स्वस्ति न[11] इति विराट् त्रिष्टुप्।

संक्रन्दनेने[12]ति च देवताधिकारात्।

अग्ने तव श्रवो वय[13] इति षड्ऋचं पङ्क्तयः।

आद्ये विष्टारे।

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(१) उ० २।१।४।१. (२) उ० ९।१।१३।१.
(३) उ० ८।१।१४।१. (४) -विकाराश्च B^1.
(५) उ० ९।३।६।३. (६) उ० ९।३।८।३.
(७) उ० ९।२।५।१. (८) उ० ९।२।६।१.
(९) त्रिष्टुवा B^1. (१०) उ० ९।३।७।३.
(११) उ० ९।३।९।३. (१२) उ० ९।३।१।२.
(१३) उ० ९।२।१।१.

तृतीयाचतुर्थीपञ्चम्यः सतःपङ्क्तयः ।

सिद्धा विष्टारपङ्क्तयश्चान्त्याः[१] ।

स्वराडेकेषाम् ।

ज्योतिष्मती जगती ।

समूहत्वादृचां च द्रवणात्तद्[२] द्रुतगमनात्समुद्रच्छन्द इति हि[३] ब्राह्मणम् ।

प्रो ष्वस्मा[४] इति शक्वर्यः शक्वर्यः ।

इति सप्तमोऽध्यायः ॥



(१) -पंक्तयो वाश्वांत्या B^1.
(२) द्रवणाच्च B^1, द्रवणात्त-B^2.
(३) हि omitted in B^1. (४) ऋ० ९।१।१४।१.

अथ च्छन्दसां वर्णाः[1] ।

शुक्ला गायत्र्यः ।

सारङ्गा उष्णिहः ।

पिशङ्गरूपिण्यः ककुभः ।

कृष्णा अनुष्टुभः ।

बृहत्यो रोहिताः ।

नीलाः पङ्क्तयः ।

त्रिष्टुभः सुवर्णाः ।

गौरा जगत्यः ।

नकुला एकपदाः ।

द्विपदा बभ्रवः ।

पृश्नयो विराजः ।

अतो यान्यन्यानि च्छन्दांसि श्यावानि भवन्ति ॥

अथ देवताः[2] ।

अग्निर्गायत्र्याः ।

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(१) Cp. पिङ्गलच्छन्दःसूत्र ३।६५, ऋग्वेदप्रातिशाख्य १७।१३–१८.

(२) Cp. शुक्लयजुःसर्वानुक्रमसूत्र, अ० ४ ; ऋग्वेदप्रातिशाख्य १७। ६–१२; पिङ्गलच्छन्दःसूत्र ३।६२–६३; बृहद्देवता ८।१०५—१०६.

सवितोष्णिक्ककुभोः ।
अनुष्टुभां सोमः ।
बृहत्या बृहस्पतिः ।
पङ्क्तीनां मित्रावरुणौ ।
वसवो वा ।
त्रिष्टुभामिन्द्रः ।
वैश्वदेवो जगत्याः ।
आदित्यानां विराजः ।
अथ प्राजापत्यान्यतिच्छन्दांसि ।
वायव्यानि विच्छन्दांसि भवन्ति ।
द्विपदाः पुरुषदेवताः ।
ब्राह्म्य एकपदा इति ।

इत्यष्टमोऽध्यायः ।



ब्राह्मणात्ताण्डिनश्चैव
पिङ्गलाच्च महात्मनः ।
निदानादुक्थशास्त्राच्च
छन्दसां ज्ञानमुद्धृतम् ॥ १ ॥
यस्माच्च च्छादिता देवा-
श्छन्दोभिर्मृत्युभीरवः ।
छन्दसां तेन च्छन्दस्त्वं
ख्यायते वेदवादिभिः ॥ २ ॥
यथा छन्दोभिराच्छन्नान्[1]
देवान्मत्स्यानिवोदके ।
नह्यपश्यत्पुरा मृत्यु-
रमृतत्वं ततो[2] गताः ॥ ३ ॥
छन्दोविदेव विप्रस्तु
धर्मतस्तद्गुणाश्रितः ।
छन्दसामेति सालोक्य-
ममृतत्वं च गच्छति ॥ ४ ॥
इत्याह गार्ग्यो गार्ग्यः ।

इत्युपनिदानं समाप्तम्[3] ॥

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(१) आछन्ना B¹. (२) गतो B¹.
(३) इति छन्दः समाप्तः (for इत्युपनिदानं समाप्तम्) B².

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